The Reality Of Sufism

In Light of the Qur'aan & Sunnah



Shaykh Muhammad ibn Rabee' ibn Haadee al-Madkhalee

Foreword

All praise and thanks are for Allaah alone, and may blessings and peace be upon the one after whom there is no Prophet, to proceed:

This is a lecture, which I gave to the students of Daarul-Hadeeth in Makkah in the year 1401H, entitled, 'The Reality of Sufism in Light of the Qur'aan and the Sunnah.' Then some sincere well-wishers requested that it be printed and published for the benefit of the people in general. I responded to this request despite time constraints. In preparing it I kept in mind the level of understanding of the students to whom the lecture was given, it is therefore, easy to understand whilst covering the various aspects of the subject, and all praise and thanks are for Allaah. I ask Allaah, the Most High, to make it of benefit to every seeker of the truth, and Allaah is aware of our intentions.

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Makkah.
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Introduction

All praise and thanks are for Allaah, we praise and thank Him, we seek His aid, and we seek His forgiveness. We seek Allaah's refuge from the evils of ourselves and from our evil actions. Whomever Allaah guides then none can misguide him, and whomever Allaah misguides then none can guide him. I testify that none has the right to be worshipped except Allaah, alone, having no partner, and I testify that Muhammad is His slave and His Messenger. To proceed:

Allaah, the Blessed and Most High, created us and placed us in this life for a very great and wise purpose, which He loves and is pleased with, and it is the worship of Him, alone, with no partner for Him. Allaah, the Most High, says:

> **"I have not created the jinn and the men except that they should worship Me."** [adh-Dhaariyaat 51:56]

Then Allaah distinguished mankind from the rest of creation in that He blessed them with intellect by which they are able to know their Lord, and they are able to distinguish between that which will benefit them and that which will harm them. Furthermore, from His Mercy upon His servants, He, the One free and far removed from all imperfections, did not leave them in a state of having to rely upon the intellect alone in order to distinguish good from evil. Rather He sent the Messengers, and sent down the Revealed Books to them containing whatever Allaah ordered, prohibited or prescribed, therein lying the success and well-being of mankind in this world and the Hereafter.

So after the sending of the Messengers there remained no plea or excuse for one upon misguidance, or for one deviating from the way of Allaah. Rather such a one is deserving of punishment. Allaah, the Most High, says:

> **"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers."** [an-Nisaa' 4:165].

Allaah ended and completed the succession of Messengers with our Prophet Muhammad ﷺ, so he is the final and best of the Messengers, and He sent down the best of the Revealed Books to him. Therefore his Sharee'ah is the most complete and comprehensive revealed way. Then he ﷺ did not pass on to join the highest company of Angels until Allaah had completed the religion and perfected His favour, as Allaah, the Most High, says in the Aayah which was sent down shortly before his ﷺ death, and that was on the Day of 'Arafah whilst he was in the place of standing during the Farewell Pilgrimage:

> **"This day, I have perfected for you your Religion, and completed My Favour upon you, and have chosen for you Islaam as your Religion."** [al-Maa'idah 5:3].

So there remained no scope for anyone, no matter who he is, to introduce anything new into the religion, nor to remove anything from it. Furthermore the first thing which Allaah's Messenger ﷺ called to was Tawheed (worshipping Allaah in His Oneness) which is expressed by the testification that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. He spent thirteen years in Makkah calling to this statement and not calling to anything besides it, likewise all the previous Messengers called to this statement and there was not a single one of them except that he began calling his people by saying:

> **"Worship Allaah! You have no other deity worthy of worship but Him."** [al-A'raaf 7:59].

So Tawheed is the essence of all that the Messengers came with, the goal of all of them, and the central principle of all that they called to, that upon which they were based and for which they were sent. The proof for this can be seen in many Aayaat, amongst them, the Saying of Allaah, the Most High:

> **"And verily, We have sent among every nation a Messenger (proclaiming): 'Worship Allaah (alone) and avoid the false deities.' Then of them were some whom Allaah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).** "[an-Nahl 16:36]

The Saying of Allaah, the Most High:

> **"Indeed, We sent Noah to his people and he said: `O my people! Worship Allaah! You have no other deity worthy of worship but Him. Certainly, I fear for you the torment of a Great Day."** [al-A'raaf 7:59].

The Saying of Allaah, the Most High:

> **"And to (the people of) 'Aad (We sent) their brother Hood, he said: 'O my people! Worship Allaah! You**

have no other deity worthy of worship but Him. Will you not fear (Allaah).'" [al-A'raaf 7:65].

The Saying of Allaah, the Most High:

"And to (the people of) Thamood (We sent) their brother Saalih. He said: 'O my people! Worship Allaah! You have no other deity worthy of worship but Him. He brought you forth from the earth..." [Hood 11:61].

The Saying of Allaah, the Most High:

"And to (the people of) Madyan (We sent) their brother Shu'ayb. He said: 'O my people! Worship Allaah! You have no other deity worthy of worship but Him.'" [Hood 11:84].

There are many other Aayaat which state that the call to Tawheed was the first thing which the Messengers called their people to, since Tawheed is the foundation of Islaam which is the religion of all the Messengers and Prophets. Then when the foundation is established the rest of the acts of worship and rulings are built upon it. This does not mean that the caller should treat the other branches of Islaam lightly, but there is agreement that no action will be correct, nor will it be accepted if the 'Aqeedah (creed and belief) of the person doing it is not right and correct. Just as it is not correct for us to build a house until we have made its foundations sound: if this is not done then it will quickly collapse and fall. This reality is emphasized by the fact that shirk (directing any part or form of worship, or anything that is Allaah's right to other than Allaah) which is the opposite of Tawheed is a greater sin and crime than any other sin. Therefore Allaah, the Most High, informs that He will not forgive anyone who dies upon shirk. Allaah, the Most High, says:

"Verily! Allaah forgives not (the sin of) setting up partners in worship with Him (shirk), but He forgives whom He pleases other than that." [an-Nisaa 4:116]

So every sin which a person may commit which is less than associating others in worship with Allaah (shirk) and unbelief (kufr), then there is hope that Allaah will forgive the person that sin and will enter him into Paradise as long as he is free from the stain of shirk. However one who dies upon shirk, even if he claims to be upon Islaam, then his destiny is certainly the Hell-Fire, may Allaah save us from it.

Therefore, it is essential that we are aware of this tremendously important matter, so that we call the people to Tawheed and warn them against associating others in worship along with Allaah, and that we place that at the head of the list of what we call to.

Then when Allaah's Messenger ﷺ sent Mu'aadh to Yemen to call the people to Allaah he taught him how to begin his call. He taught him to begin with that which was most important and to follow it with that which comes next in importance. Ibn 'Abbaas radiyallaahu 'anhumaa, reports:

> **"When Allaah's Messenger ﷺ sent Mu'aadh to Yemen he said to him: You are going to a people from the people of the Book so let the first thing that you call them to be the testification that none has the right to be worshipped except Allaah - and in a narration: that they should single Allaah out (Tawheed) - so if they obey you in that then inform them that Allaah has obligated upon them five Prayers in every day and night. So if they obey you in that then inform them that Allaah has obligated upon them a charity, which is to be taken from their rich and given to their poor. So if they obey you in that, then beware of taking the best parts of their wealth, and beware of the supplication of the oppressed since there is no screen between it and Allaah."** [Al-Bukhaaree and Muslim].

So the evidence for this in the Hadeeth is that he ﷺ taught him how to give the da'wah (invitation to Islaam), and that he should begin by calling to Tawheed before everything else. Then when they enter into Tawheed he was to call them to the other prescribed actions, beginning with the Prayer, which is the chief of all actions of worship. So every caller to Allaah must take Allaah's Messenger ﷺ as his guiding example. O brothers, when this is known, then you must be aware that there are a number of destructive calls which have been established amongst the ranks of the Muslims and which have shaken and damaged the beliefs held in their hearts. They have polluted the pure Islamic 'Aqeedah, and have grown by stages to reach such a dangerous level that they have led to the splitting of the Muslims into sects and parties, about which the Prophet ﷺ said:

> **"Indeed those who were before you, from the People of the Book, split into seventy-two sects, and this religion will split into seventy-three. Seventy-two in the Fire and one in Paradise, and it is the, Jamaa'ah** (Reported by Ahmad and Aboo Daawood and declared hasan by al-Haafidh [Ibn Hajr]).

Then there is no doubt that each one of these sects claims for itself that it is the saved sect, and that it is correct, and that it alone follows the Messenger ﷺ. But the way of truth is a single way and it is the one which leads to

salvation, and any other way is one of the ways of misguidance which leads to destruction as occurs in the Hadeeth of Ibn Mas'ood radiyallaahu 'anhu, who said:

> **Allaah's Messenger drew a line with his hand and said: "This is the Straight Path of Allaah. " Then he drew lines to its right and to its left, then he said: "These are the (other) paths, there is not a single path from them except that there is a devil upon it calling to it. " Then he recited:**
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> **"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path."** [al-An'aam 6:153 – Saheeh : Reported by Ahmad an an-Nasaa'ee].

So the way of truth is to cling to the Book of Allaah and the Sunnah of Allaah's Messenger ﷺ as occurs in the Hadeeth:

> **"I have left amongst you two things with which you will not go astray: The Book of Allaah and my Sunnah, and they will not be separated till they come to me at the Pond.** [Saheeh- reported by al-Haakim].

Allaah's Messenger ﷺ also gave us the good news that a group from his Ummah would remain upon the truth till the Day of Resurrection. Jaabir ibn 'Abdullaah reports that I heard Allaah's Messenger ﷺ say:

> **"A group of my Ummah will not cease to fight victoriously upon the truth until the Day of Resurrection"** (Reported by Muslim).

My brother, this is an introduction to the topic, which I shall deal with and that is: 'The Reality of Sufism in Light of the Qur'aan and the Sunnah.' This is because Sufism has greatly affected the lives of the Muslims since the third century after the Hijrah until the present day, and reached its peak in the last centuries. It has greatly affected the beliefs of the Muslims and has diverted it from its true course, which was laid down in the Noble Qur'aan and the pure Sunnah. This is the most dangerous aspect of Sufism since Sufi thinking has become combined with veneration of the pious people and shaykhs and exaggeration in veneration of the dead, just as it has become combined with the saying that everything in existence is in reality Allaah (wahdatul-wujood),

not to mention the other aspects of Islaam which Sufism has corrupted, in that its followers are characterized by dependence upon others whilst falsely claiming to depend upon Allaah, and by their monasticism. Likewise they have removed the spirit of jihaad, which is to fight in the way of Allaah, with what they claim to be the greater jihaad, i.e. striving against ones own soul (jihaadun-nafs). They base this upon the saying: "We have returned from the lesser jihaad to the greater jihaad: striving against ones own soul." Whereas this is a baseless Hadeeth and has provided the opportunity in the previous two centuries for colonialist powers to occupy most of the Muslim lands, and Sufism has not ceased pitching its tent in all areas of the lands of the Muslims.

Definition of Sufism

Why is it called by this name? The word Sufism is taken from a Greek word 'Sophia' meaning wisdom. It is also said that it is a word referring to the wearing of woollen (soof) clothing, and this saying is the most probable since wearing woollen clothes was a sign of Zuhd (abstemiousness/disassociation from the worldly life). It was said that this was done in order to resemble 'Eesaa ibn Maryam 'alaihis-salaam. Shaykhul-Islaam Ibn Taymiyyah rahimahullaah, mentions in al-Fataawaa (11/7) from Muhammad ibn Seereen [A Famous tabi'ee who died in the year 110H] that it reached him that a certain people had taken to wearing woollen clothes in order to resemble 'Eesaa ibn Maryam, so he said:

> "There are a people who have chosen and preferred the wearing of woollen clothes, claiming that they want to resemble al-Maseeh ibn Maryam. But the way of our Prophet is more beloved to us, and the Prophet ﷺ used to wear cotton and other garments."

The First Appearance of Sufism

As regards the first appearance of Sufism, then the word 'Sufism' was not known in the time of the Companions, indeed it was not well-known in the first and best three centuries. Rather it became known after the end of the first three centuries.

Shaykhul-Islaam Ibn Taymiyyah rahimahullaah, mentions that the first appearance of Sufism was in Basrah in 'Iraaq, where some people went to extremes in worship and in avoiding the worldly life, such as was not seen in other lands. [Al-Fataawaa (11/6)]

How Did Sufism Begin?

When Sufism first began it was not something totally distinct and separate, but was merely a matter of going to the extreme in avoidance of the worldly life, and persisting in dhikr (remembrance of Allaah) and experiencing such great fear whilst remembering Allaah that it sometimes lead to a person falling unconscious or falling dead when hearing an Aayah which mentions a threat of punishment. This is seen in the story of Zuraarah ibn Awfaa the judge of Basrah who recited:

> **"Then, when the trumpet is sounded." [al-Mudaththir 73:8].**

in the Fajr Prayer and fell down dead. Similarly the story of Aboo Jahr the blind man, when Saalih al-Murree recited to him and he fell down dead. Others from them were dumbstruck upon hearing the Qur'aan recited. Shaykhul-Islaam Ibn Taymiyyah says, commenting upon this:

> "This was not found to occur amongst the Companions, so when it appeared a group of the Companions and the tabi'een such as Asmaa' bint Abee Bakr and 'Abdullaah ibn az-Zubayr and Muhammad ibn Seereen criticized that since they saw that it was an innovation and contrary to what they knew from the manners of the Companions."

Also Ibnul]awzee says in Talbees Iblees:

> "Sufism is a way whose beginning was complete avoidance of the affairs of worldly life, then those who attached themselves to it became lax in allowing singing and dancing. Therefore the seekers of the Hereafter from the common people became attracted to them due to the avoidance of the worldly life which they manifested, and the seekers after this world were also attracted to them due to the life of ease and frivolity which they were seen to live." [Talbees Iblees p.161]

Shaykh Aboo Zahrah rahimahullaah, said, concerning the reason for the appearance of Sufism and the sources from which it sprung:

> "1. The first source: Some of the worshippers amongst the Muslims turned all their attention to avoidance of the worldly life and to cutting themselves off in order to worship. This first began in the lifetime of the Prophet ﷺ when some of the Companions decided to spend the night striving in Prayer and abandoning sleep. Others decided to fast every day without fail. Others decided to cease having marital relations with women. So when that reached the Prophet ﷺ he said:
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> **What is wrong witb a people wbo say sucb and such. But ratber I fast and I refrain from fasting,1 pray and 1 sleep, and I marry women. So wboever turns away from my Sunnah, then be is not from me** (Reported by al-Bukhaaree and Muslim).

Furthermore the innovation of living like monks (monasticism) is forbidden in the Qur'aan. He said:

"...the Monasticism which they invented for themselves..." [al-Hadeed 57:27].

However when the Prophet ﷺ passed on to join the company of the highest angels, and many people entered into Islaam from the previous religions then the number of those who went to extremes in avoidance of the worldly life and its blessings grew and Sufism found a place in the hearts of these people since it had come across a fertile planting ground.

2. The second matter which attracted peoples souls was something which appeared amongst the Muslims in the form of two ideologies. One of them was philosophical whilst the other was from the previous religions. As for the first, then it was the view of the Illuminist school of philosophers who held that knowledge and awareness is brought about in the soul by spiritual exercises and purification of the soul. As for the second ideology, then it was the belief that the Deity dwells in human souls, or that the Deity is incarnate in humanity. This idea began to find a place amongst those sects who falsely attributed themselves to Islaam in the earlier times, when the Muslims became mixed with the Christians. This idea appeared amongst the Sabians and some of the Kaysaamiyyab, then the Qaraamitah, then amongst the Baatinees, then in its final shape it appeared amongst some of the Sufis...

There is another source from which it took, and which causes the manifestation of Sufi tendencies, which is the idea that the texts of the Book and the Sunnah have an outer, apparent meaning and an inner, hidden meaning... it seems clear that they took this idea from the Baatinees. [The book Ibn Taymiyvah by Aboo Zahrah pp.197-198].

So all these ideas became mixed, from exaggeration in avoidance of the worldly life to opening the door to ideas of the Deity being incarnate in creation, to the idea that the whole of creation is a single reality, which is Allaah (wahdatul-wujood). From the blending of all these thoughts came Sufism, which appeared within Islaam. It became more severe in the fourth and fifth centuries and reached its peak after that, being as far as it is

possible to be from the guidance of the Noble Qur'aan and the pure Sunnah. It reached the point that the followers of Sufism called anyone who followed the Qur'aan and the Sunnab ‘people of the Sharee'ah’ and ‘people of what is apparent’ (ahlul-dhaahir), whereas they called themselves ‘people of the true reality’ and ‘people of hidden knowledge’ (ahlul-baatin).

Schools of Thought Among the Sufis

It is possible to divide the ideologies of the extreme Sufees into three categories.

(1) The first category: Followers of the Illuminist school of philosophy. They are those who give greater importance to the philosophical ideas over avoidance of the worldly life. What is meant by 'Illuminism' is that the soul is illuminated by light, which diffuses in the heart and is a result of spiritual exercises, training the soul and punishing the body in order to rectify and purify the spirit. This is something, which may be a characteristic of all Sufis, except that the people of this category draw the line here and do not fall into what those who claim that Allaah dwells within His creation fall into, or that everything is Allaah. However this way of theirs is contrary to the teachings of Islaam and is taken from the deviated religions such as Buddhism and its like.

(2) The second ideology is that of those who believe in hulool, those who say that Allaah dwells and is incarnate in human beings, High is Allaah above and far removed from that. This was openly called to by some of the extreme Sufis, such as al-Husayn ibn Mansoor al-Hallaaj who was declared to be an unbeliever by the scholars. They ordered that he be executed and he was crucified in the year 309H. The following saying is attributed to him:

“Glory to Him who manifested His human nature,
Hiding the piercing brightness of His divinity:
Till His creation saw Him openly,
In the form of one eating and drinking”
Attributed by al-Wakeel to the book at Tawaaseen of al Hallaaj (p.130).

And his saying:

> “I am the one who loves and the One who is loved is me, We are two spirits who dwell in a single body. So when you see me you see Him, and when you see Him you see us both.”

So al-Hallaaj was a believer in hulool and believed in the duality of the divine nature and that the Deity had both a divine and a human nature. Thus the

divine becomes incarnate within the human so that the human spirit is the divine nature of the Deity and the body is its human form.

Despite the fact that he was killed for his evil apostasy although some of the Sufis declare themselves free of him, yet others count him as a Sufi, hold that his beliefs were correct, and write down his words. From them is Abdul-'Abbaas ibn 'Ataa al-Baghdaadee, Muhammad ibn Khaleef ash--Sheeraazee and Ibraheem an-Nasraabaadhee, as is reported by al-Khateeb al-Baghdaadee.

(3) The third ideology is that of wahdatul-wujood, i.e. that all in existence is a single reality, and that everything we see is only aspects of the Essence of Allaah. The chief claimant of this belief was Ibn 'Arabee al-Haatimee at-Taa'ee, who was buried in Damascus having died in the year 638H. He himself says about this belief in his book al-Fatoohaat-ul-Makkiyyah"

"The slave is the Lord and the Lord is a slave,
I wish that I knew which was the one required to carry out the required duties.
If I were to say the servant then that is true, or if I were to say the Lord, then how can that be required for Him."
Al-Fatoohaat-ul-Makkiyyah as it is attributed by
Dr. Taqiyyuddeen al-Hilaalee in his book al-Hadiyyatul-Haadiyah (p.43).

He also says in al-Fatoohaat:

"Those who worshipped the calf worshipped nothing except Allaah."
Quoted as Ibn 'Arabee's saying by Ibn Tayrniyyah in al Fataawaa (vol.11)
who attributes it to the book al Fatoohaat.

Ibn 'Arabee is called 'al-'Aarif billaah' (The one having great knowledge of Allaah) by the Sufis, and also 'al-Qutubul Akbar' (The great pivot), 'al-Miskul-Adhfar' (the sweetest smelling musk), 'al-Kibreetul-Ahmar' (the reddest brimstone), despite his belief in wahdatul-wujood and other calamitous sayings. Indeed he praised Fir'awn (Pharaoh) and declared that he died upon eemaan! Furthermore he speaks against Haroon for his criticism of his peoples worship of the calf, thus directly opposing the text of the Qur'aan. He also held that the Christians were Unbelievers only because they made divinity particular to 'Eesaa, whereas if they had made it general to all then they would not have been unbelievers. [Despite all the gross deviation of Ibn 'Arabee and the fact that the scholars declared him to be an Unbeliever, yet he is revered by the Sufis and others who do not distinguish between the truth and falsehood, and those who turn away from accepting the truth even when it is as clear as the sun. But his books, which are filled with clear apostasy, such as al-Fatoohaatul-Makkiyyah and Fusoosul-Hikam are still circulated. He even has a tafseer, which he called at-Tafseerul-Baatin since he holds that

there is an apparent and a hidden meaning for every Aayah, so the outer meaning is for the people of Ta'weel]

From this group came Ibn Basheesh who said:

> “O Allaah rescue me from the mire of Tawheed, and drown me in the centre of the sea of unity, and mix me into the state of unity and oneness until I do not see, nor hear, nor sense except through it."

Veneration of the Shaykhs Among the Sufis

So, O noble brothers, these are the schools of Sufism. The lightest of them is that of monkery (rahbaaniyyah) which has been forbidden by Islaam, and the most abominable is the saying that Allaah dwells and is incarnate within His creation (Huloool) and the saying that everything in existence is in reality Allaah (wahdatul-wujood). Then it is a fact that all sects of the Sufis have gone beyond bounds in veneration of their shaykhs and in complete submission of the follower (mureed) to his teacher (shaykh); to the point that the follower gives full and unrestricted obedience to his shaykh, not showing the slightest resistance, so that he becomes like a dead body beneath the hand of the person washing it.

Muhammad 'Uthmaan as-Sufi the author of al-Habaatul Muqtabisah says whilst discussing the manners befitting the follower: “From them is that he sits in his presence as he sits in the Prayer, and that he loses himself in his presence, and that he does not sit above his mat, nor make wudoo with his pot, nor lean upon his stick. Listen to what one of the pure people said:

> “Whoever says ‘Why?’ to his teacher will never prosper.”

Mustafaa al-Bakree wrote these manners in poetical form in Bulghatul-Mureed, saying: “Submit the affair to him and do not question. Even if he comes with something sinful if that be possible. Be in his presence like a dead person since I am with one washing me to remove the filth from me. Do not step upon his mat, nor sleep upon his pillow.” [Attributed by al-Wakeel to Bulghatul-Mureed]

The Sufis make it obligatory for the follower to be a slave in mind and body to his shaykh, deprived of all will like a deceased person with the one washing him. Even if he sees him committing a sin or something contrary to the Sharee’ah still it is not permissible for him to ask about the reason for that, if he were to do so then he would be rejected from the mercy of his shaykh and would never prosper. This is one of the reasons for the extreme deviation of

the Sufis, they have abolished forbidding evil so that evil actions have become good to them, even becoming righteous deeds and miraculous acts in their eyes. However in the correct teachings of Islaam then it is not permissible to obey anyone in something sinful, as the Messenger of Allaah ﷺ said:

> "There is no obedience to the creation in disobedience to the Creator" [Saheeh, reported by Ahmad- See Saheehul jaami]

Even with regard to the parents, who have a right greater than all other people, yet still it is impermissible to obey them in disobedience to Allaah, as Allaah, the Most High, says:

> **"But if they (both) strive to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly."** [Luqmaan 31:15]

The Difference Between Zuhd (Abstemiousness) and Sufism

Brothers, the religion of Islaam orders justly balanced and moderate behavior in all affairs, so there is no going to excess, nor falling short of what is required. Likewise with regard to avoidance of the worldly life Islaam takes a middle course between the greed and avarice of the Jews and their extreme love of this worldly life and between the monks amongst the Christians who totally abandon seeking correct means of subsistence and refrain from working and earning a living.

If avoidance of preoccupation with this life is done within the limits of what was prescribed by the Messenger ﷺ then it is something praiseworthy in Islaam, as the Prophet ﷺ was the first and foremost of those who refrain from preoccupation with this world and likewise Aboo-Bakr and Umar radiyallaahu 'anhumaa, and many of the Companions. However their refraining from preoccupation with this world did not entail abandonment of earning and sitting in a hermits refuge awaiting whatever people brought to them. Rather the world used to come to them and they would spend it in charity. Nor would they abandon good and pure things unless they were difficult to obtain, but when they found these things they benefited from them. Indeed the Prophet ﷺ used to love women and perfume and would eat meat. He would fast sometimes and other times refrain from fasting. He would stand in Prayer for

some of the night and sleep also. He would work, fight, judge between the Muslims and teach them the Qur'aan and what is good.

Then amongst the scholars were some who refrained from occupation with worldly affairs, in the manner practiced by the Messenger ﷺ. However this refraining from worldly affairs which was practiced by the Prophet ﷺ is not something obligatory upon the Muslims since it is not ordered in the Qur'aan or in the Sunnah. Furthermore amongst the Companions there were some who were occupied in business and acquiring a great deal of wealth. Amongst them was 'Uthmaan ibn 'Affaan, 'AbdurRahmaan ibn 'Awf and az-Zubayr ibn al-'Awaam. The Ansaar also had possession of two large gardens which they worked upon, and the Prophet ﷺ did not prevent them from that. Rather there occurs in the Hadeeth: **"How excellent is honest wealth for a righteous person."** [Saheeh, reported by Ahmad]. He ﷺ supplicated for his servant Anas ibn Maalik and ended his supplication by saying: **"O Allaah grant him increase in wealth and children and bless him in that."** [Al-Bukhaaree (Eng. trans. 8/258/no.389)]

As for zuhd of the Sufis then it is abandonment of lawful earning and beneficial work and to sit in seclusion in a private retreat waiting for whatever is brought to them by the people. It is to beg, ask for charity and to frequent the rulers and the traders in order to swindle them and praise and flatter them to attain crumbs from their tables. It is to falsely manifest poverty in their dress, so they wear old and worn out clothes in order to show that they withhold themselves from the life of this world and that they are pious and righteous persons loved by Allaah. Some of them may be sincere in their endurance of self-imposed hardship, surviving for many days without eating, or eating only dry bread with salt when they are able to eat good and fine foods. But this is contrary to his ﷺ Sunnah, and he said: **"Whoever turns away from my Sunnah is not from me."** [Reported by al-Bukhaaree and Muslim]. Indeed the Prophet ﷺ used to eat meat and he used to like to eat the foreleg of sheep. Whereas some of Sufis go to such extremes that they choose to eat what is harmful to them. Some of them eat soil and sand and choose to drink murky water, avoiding pure and cool water, since they would be unable to give due thanks for it. This is in fact a puny excuse, since would they, by abandoning cool water, be giving due thanks to Allaah for the rest of His blessings upon them? Such as sight, hearing, good health and so on?

Rather one who does this is sinful since he is doing that which will cause harm to his body and lead to its destruction and Allaah, the Most High, says:

> **"And do not kill yourselves. Surely Allaah is Most Merciful to you."** [an-Nisaa' 4:29].

Allaah, the Most High, says:

“Allaah intends for you ease, and He does not want to make things difficult for you.” [al-Baqarah 2:185]

Also it has been made permissible for the Muslim to refrain from fasting in Ramadaan when he is a traveller or is ill as a mercy to us, so all praise and thanks are due to Allaah, for His favours.

This endurance of self-imposed hardship was found amongst the first Sufis, but as regards later Sufis then they were concerned only with food and drink. Ibnul-Jawzee said in Talbees Ibless, after criticizing the Sufis for their imposition of hardship upon themselves and for their going beyond bounds of abstemiousness to the point of self torture, "So this self deprivation which went beyond bounds, which we have been forbidden from, has been turned around by the Sufis of our time, i.e. the sixth century, so that they have become as desirous of food as their predecessors were of hunger, and they enjoy morning meals, evening meals and sweet delicacies, all of which or most of which they attain through impure wealth. They have abandoned lawful earnings, turned away from worship and spread out carpets on which they idly recline, most of them have no desire except for food, drink and frivolous activities."

What Ibnul-Jawzee relates is also the state of the Sufis of our time, indeed they are many times worse. O brothers, but there is insufficient time to mention examples of this from the practices of the Sufis in this regard.

Examples From the Iniquity of the Extreme Sufis

O brothers, in explaining the state of the Sufis our intention is not to gloat over their faults, nor to make mockery of them. Rather what is intended is to warn every Muslim from being duped by their falsehood and from being deceived by their tricks and ruses.

Indeed our scholars of the past and the present have written books in reply to the misguidance of the Sufis. From these is the book Talbees Iblees of al-Haafidh ibn al-Jawzee, who died in the year 597H. He made the greater part of three hundred pages particular to replying to the ideas of the Sufis, their beliefs, practices, dress, their allowance of musical instruments, singing and dancing, and their enjoying the company of youths and young boys and so on. Additionally great attention was given to replying to them and indeed combating them by Shaykhul-Islaam Ibn Taymiyyah rahimahullaah. Due to this he suffered harm at their hands and was imprisoned until he died,

rahimahullaah. Also the scholar Burhaanuddeen al-Baqaa'ee who died in the year 885H wrote the books in reply to the Sufis, they are:

(1) Tanbeehul-Ghabee ilaa Takfeerlbn 'Arabee (An alert to the ignorant of the unbelief of Ibn 'Arabee).

(2) Tahdheerul-'Ibaad min Ahlil-'Inaad bibid'atil-Ittihaad (A warning to the worshippers from the stubborn folk against the innovation of the saying that everything in existence is Allaah).

Both of these have been published together in a single volume along with the checking of Shaykh Abdur-Rahmaan al-Wakeel rahimahullaah, and he entitled it: Masra'is-Soofiyyah (The fatal blow to Sufism). In these books al-Baqaa'ee reports the sayings of the scholars who declared Ibn 'Arabee and Ibnul-Faarid to be unbelievers, and he quotes their own sayings and poems on account of which the scholars declared them to be unbelievers. O brothers, the scholar Burhaanuddeen al-Baqqaa'ee said, explaining the beliefs of Ibn 'Arabee at the start of his book, Tanbeebul-Ghabee: "Firstly it must be known that his speech, i.e. that of Ibn 'Arabee, revolves around unrestricted unity of all existence, that there is nothing besides this world, and that the Deity is a composite whole which does not exist except within its parts."

Then listen to the saying of Ibn 'Arabee concerning the meaning of Allaah, the Most High's, name al-'Aliyy (The Most High). He says: "From His perfect names is `The Most High', above whom? There is nothing there except Him... so His Highness is with regard to Himself, and with regard to existence He is the very essence of those things which are in existence." Until he said: "So He is that which is manifest and that which is hidden when He is manifest. Then there is none there to see Him except Himself. Then there is none hidden from Him, since He is manifest to Himself, hidden from him, and he is one called Aboo Sa'eed al-Kharraaz. And likewise with regard to the names of other new things." [Al-Baqaa'ee quotes it (pp.63-64) and it is attributed by al-Wakeel to al-Fusoos (pp.7677) of Ibn 'Arabee]

So in the view of Ibn 'Arabee everything is Allaah, and he clearly declares that Allaah is Aboo Sa'eed al-Kharraaz. Aboo Sa'eed al-Kharraaz was a Sufi from Baghdaad who died in 277H. O brothers, is this saying not worse than that of the Christians about Allaah? High is Allaah above and far removed from that.

Imaam Zaynuddeen al-'Iraaqee said in reply to someone who asked him about Ibn 'Arabee: "As for his saying that He is whatever is manifest and whatever is hidden, then this is a poisonous saying of unrestricted unity and that all creatures in existence are Him. The fact that this is what he meant is shown by what he clearly states after it which is that He is the one called Aboo Sa'eed al-Kharraaz, and the other names of new things. So one who says this and one who believes it is an unbeliever by consensus of the scholars. [Al-Baqaa'ee's book, p.66.]

The Unity of Religions According to Ibn 'Arabee

Ibn 'Arabee held that all the pagans and idol-worshippers were upon the truth since Allaah is in his view everything. Therefore whoever worshipped an idol, or worshipped a stone, or a tree, or a human, or a star, then he has worshipped Allaah. He says about this:

> "So the person with complete understanding is he who sees every object of worship to be a manifestation of the truth contained therein, for which it is worshipped. Therefore they all call it a god, along with its particular name, whether it is a rock, or a tree, or an animal, or a person, or a star, or an angel." [Al-Fusoos (1/195), al-Wakeel: Hadhihi Hiyas-Soofiyyah (p.38).

So Ibn 'Arabee declares their idol-worship to be correct since everything which they worship is only the Lord appearing in the form of a human, a tree or a stone.

O brothers, if the Sabians were unbelievers because they worshipped the stars, and the Jews were unbelievers because they worshipped the calf, and the Christians were unbelievers because they worshipped 'Eesaa, and the Quraysh were unbelievers before Islaam because they worshipped idols... then how can the one who calls to the worship of all these things not be an unbeliever? [See Hadhihi Hiyas-Soofiyyah (p.38)].

Ibn 'Arahee even admits his belief that all religions are one and that his heart is ready to embrace every sect and religion. He says in his book Dhakhaairul A'laaq Sharh Tarjumaanil-Ashwaaq:

> "Before today I used to criticize my companion, if my religion was not the one which he followed. But my heart changed to accept every image, so pastures for the carefree lovers and convents for the monks. A house of idols and the idol house in Taa'if, the tablets of the Torah and the mushaf of the Qur'aan. I follow the religion of love wherever it takes me, so all religion is my religion and my belief." [Al-Wakeel: Hadhihi Hiyas-Soofiyyah (p.93) and he attributes it to p.93 of Dhakhaairul A'laaq].

Furthermore Ibn 'Arabee warned his followers from believing in one particular religion and disbelieving in all others. He said in al-Fusoos:

> “Beware of restricting yourself to one particular creed and disbelieving in everything else, so that great good would be missed by you, indeed you would miss attainment of knowledge of the affair in the form he is following. Rather be ready to accept all forms of belief. This is because Allaah is higher and greater than to be comprehended by one belief to the exclusion of others. Rather all are correct, and everyone who is correct receives reward, and everyone who is rewarded is fortunate, and everyone who is fortunate is one with whom He is pleased.” [Hadhihi Hiyas-Soofiyyah (p.94) and he attributes it to al-Fusoos (p.191)].

Therefore Ibn 'Arabee declares that the Pharaoh in the time of Moosa was saved and he says commenting on the saying of Allaah, the Most High:

> “**A comfort for the eye, for me and for you.” [al?Qasas 28:9]**

> “So through it came delight to her eye, i.e. that of the wife of Pharaoh, because of the perfection that she was granted, and the pleasure for the eye of Pharaoh was because of the faith (eemaan) which Allaah gave to him when he drowned, so He took his soul which was pure and purified containing no impurity.” [Hadhihi Hiyas-Soofiyyah (p.95) and he attributes it to al-Fusoos (p.201)]

He openly declares that Pharaoh was a Believer, contrary to the text of the Noble Qur'aan in many Aayaat. From them is the saying of Allaah, the Most High:

> **“So Allaah seized him with punishment for his last and his first transgression.”** [an-Naazi'aat 79:25]

Also 'Abdul-Kareem al-Jeelee who died in the year 830H says, explaining his belief that all religions are one in his book al-Insaanul Kaamil (The Perfect Man):

> “So I surrender myself to whatever my desires surrender me to, how can I dispute with the judgement of one beloved. Sometimes you may see me bowing in the mosques and other times I will be found worshipping in churches. If in the judgment of the Sharee'ah I am a sinner yet with regard to the knowledge of reality I am obedient.” [Hadhihi Hiyas-Soofiyyah (p.96) and he attributes it to al-Fusoos (1/69)]

Therefore according to al-Jeelee there is no difference between the mosque and the church, and even though he was sinful and disobedient to Allaah's orders according to the outer and apparent Sharee'ab, as he claimed, but he was inwardly obedient to Allaah since he was obedient to Allaah's will.

Also listen to Ibnul-Faarid's claim that Allaah is actually His creation, and High is Allaah above that. He said:

> "I proceed forward to the true reality, and mankind were behind me, wherever I turned there it was. It was no wonder that the people prayed until My heart became settled and it is the direction of Prayer and aspiration for me. For it are all my Prayers, which I offer on the place of standing, and I testify about it that it prayed to me. And all else prayed to me and My Prayer was not to anyone but me in every rak'ah."

Ibnul-Faarid also composed a complete poem in which he addresses Allaah in feminine form in like manner. However, O brothers, again space does not permit us to bring other examples of the belief of most of the Sufis in unity of all religions, from the words of their foremost leaders such as Ibnul-Faarid, al-Jeelee, Ibn 'Ajeebah, Hasan Ridwaan, Ibn-Basheesh and ad-Dimardaash and others, and whoever wishes to see these things then he may refer to the book Haadhi Hiyas-Soofiyyah (This is Sufism) of 'Abdur-Rahmaan al-Wakeel rahimahullaah.

'Miracles' of the Sufis

The Sufis go to the extreme in veneration of their shaykhs, to the point that they think that everything, which emanates from the shaykh is true and correct, even that it is a sign of his excellence and a miracle. They write down the 'miracles' of their shaykhs in their books and they are of various types reaching the level of claims of giving life to the dead, others are so insignificant that they are not even worthy of mention.

Listen to the types of miracles reported by 'Abdur-Ra'oof al-Manaawee: "The first type: is giving life to the dead, and that is the highest level. From this is that Aboo 'Ubayd al-Yusree fought in a battle and along with him was a riding beast which died, so he asked Allaah to restore it to life, so it stood up shaking its ears... and that Mufarrij ad-Damaameenee was brought a roasted bird and he said: 'Fly with the permission of Allaah, the Most High.' So it flew... and al-Kaylaanee placed his hand upon the bone of a chicken which he had eaten and said to it: 'Stand by the permission of Allaah so it stood... and a son of one of the students of Aboo Yoosuf ad-Dahmaanee died, so he

grieved for him, so the shaykh said: 'Stand up by the permission of Allaah,' so he stood up and lived for a long time." [Hadhihi Hiyas-SoofiyyaH (p.116) and al-Kawaakibud-DurriyyaH of Abdur-Ra'oof al-Manaawee (p. 11)]

These miracles are not equal to the miracles such as those of the Prophet of Allaah 'Eesaa 'alaihis-salaam, and they were particular to him.

Ash-Sha'raanee narrates about the miracles of al-'Ajmee saying: "His gaze fell upon a dog, so all other dogs submitted to that one and took it as their chief and people used to come to it for the fulfillment of their needs. Then when that dog fell ill all the other dogs gathered around it weeping and when it died they wept openly and howled their lamentations. So Allaah, the Most High, inspired in some of the people that they should bury it. Then the dogs used to visit its grave until they died. So this was what one glance did for a dog, imagine if his glance had fallen upon a person. [Hadhihi Hiyas-Soofiyyah (p.113), at-Tabaqaat (2/61) in the biography of al-'Ajamee].

Ash-Sha'raanee also claims that his chief Ahmad al-Badawee has control over the universe from his grave. He says: "My shaykh took the covenant from me from me in the tomb whilst I was facing Ahmad al-Badawee, and made me shake hands with him. So the noble hand came out of the tomb and took hold of my hand. My leader ash-Shanaawee said: Let your mind be focused upon him and let him be in your gaze, so I heard my chief Ahmad al-Badawee say from the grave: 'Yes.' Then he said: And I was absent from the birthday celebration and there was one of the 'Awliyaa' present so he informed me that Ahmad al-Badawee on that day removed the covering from his tomb and said: "Abdul-Wahhaab has stayed behind and not come." [Hadhihi Hiyas-Soofiyyah (p.113)]

Would not a person with any sense of shame feel shy to report the 'miracles' or crimes of the Sufis pertaining to their openly having intercourse with animals in the streets and other depravity, and their claim that this is from their 'miracles'? We will quote here the 'miracle' of Shaykh Ibraaheem al-'Urayaan. Ash-Sha'raanee says: "From them is Shaykh Ibraaheem al-'Urayaan who used to ascend the pulpit and address them in the nude... and the people would be greatly pleased by what they heard."

Even theft is regarded as a miraculous gift to the Sufis... listen to what ad-Dibaagh, who was one of the chief pillars amongst the Sufis, said: "A walee who is one having control over the affairs may stretch out his hand to the pocket of whomever he pleases, and take from it as many dirhams [Arabian coins], whilst the owner is not aware of anything." [Hadhihi Hiyas-Soofiyyah (p.124), al-Ibreez of ad-Dibaagh 2/12].

Here is a Sufi who claiming that seeing his shaykh is more beneficial than seeing Allaah. Aboo Turaab said to his friend one day: "If only you saw Aboo Yazeed al-Bustaamee." So he said: "I am preoccupied from that since I have seen Allaah and that has sufficed me from needing Aboo Yazeed." Aboo

Turaab said: "Woe to you, you are proud because of Allaah, the Mighty and Majestic, if you had seen Aboo Yazeed a single time it would have been better for you than seeing Allaah seventy times. [Abridged from Ihyaa 'Uloomid-Deen of al-Ghazzaalee (4/356)]. Al-Ghazaalee added: The like of these revelations should not be denied by the Believer.

O brothers, these narration's show us that the leaders of the Sufis are not satisfied with making lawful that which Allaah has prohibited, with regard to theft, wickedness and the like, on top of that they declare that these things are miraculous happenings and a sign that a person is from the awliyaa. This clearly contradicts and clashes with the teachings of Islaam, and is clear unbelief in the texts of the Noble Qur'aan and the pure Sunnah, and the scholars of Islaam are agreed that whoever declares lawful something which is necessarily known to be forbidden in Islaam, then he is an unbeliever...then how about one who holds that committing major sins is a sign that a person is from the awliyaa and is a miracle?

A very dangerous manifestation of Sufism is their calling upon others besides Allaah...calling and supplicating to the dead. This is major shirk which is warned against in the Noble Qur'aan:

> **"And invoke not besides Allaah, any that can neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the wrong doers."** [Yoonus 10:106].
>
> Meaning you would then be one of the idolaters.

Al-Boosayree the poet of the Sufis says, addressing the Messenger ﷺ:

> "O most noble of the creation I have none from whom I derive pleasure, other than you when general disaster strikes. Time never struck me with any harm and I sought his protection. Except that I attained protection from all harm."

A Final Word

O brothers, someone may say: Why do you give such importance to Sufism and quote the sayings of Ibn 'Arabee, Ibnul-Faarid and others who died hundreds of years ago. It would have been more fitting to give a strong reply to the communists, the atheists and those who judge by man-made laws and abandon the Sharee'ah of Allaah, and why do you not speak against deviated sects such as the Qadianis, the Bahais and the Nusairis? So I say in reply:

It is obligatory upon every Muslim, and in particular the students of knowledge and callers to Allaah that they strive hard in waging war against all those who are in opposition to the Sharee'ah of Islaam, whether they are communist, atheists, grave-worshippers or Sufis. I see that many of the callers to Islaam who have striven in that, and have already given attention to some matters, but have left others. Indeed they appear to forget this matter since we only find a few people giving importance to warning the Muslims against the misguidance of the Sufis and their falsehood. Some people become enraged by those who call to the correction of 'aqeedah and warn against those who call for undue veneration of the dead, since they claim that this causes splits amongst the Muslims. Indeed we find amongst the famous callers one who renews the call to the following of Sufism and writes books entitled: **`Our spiritual training, or Sufism of the Islamic Movement**.' [Of Sa'eed Hawn].

In this book he makes clear his love for Sufism and his belief in their falsehood and their 'miracles'. So hear what he has to say about the miracles of the Sufis, in particular the followers of the Rifaa'ee order. He says in page 217:

> "So denial of the principle of miraculous occurrences amongst the Sufis is a denial not based upon knowledge and is not in its place. The most important act which receives criticism is what happens with the Rifaa'ee order with regard to fire not harming them, and their striking themselves with bullets or swords and not being harmed. This is a widespread and famous act, which has been witnessed, many of those who used to deny it investigated it and then withdrew their denial. What is witnessed from them cannot be magic since magic is a part of the world of things which have a cause and that is not applicable here. Nor can it be done through spiritual exercises since it even occurs to individuals from them without his having performed any spiritual exercises... merely due to his having pledged allegiance to the shaykh. Indeed sometimes it occurs even to one who has not given the initiation pledge. A Christian once narrated to me something which happened to him personally and it is a famous and well-known occurrence, and Allaah caused me to meet the person involved, after I had heard about it from someone else. He narrated to me that he was present at a dhikr session and one of those performing dhikr struck his back with a skewer and pushed it out through his chest until he took hold of it. Then he withdrew it leaving no mark or harm."

The author takes precaution to answer the charge that these things usually occur to people who are obviously wicked and not pious, so how can this grant of miraculous occurrences be given to one who is not pious? He says:

> "The chief proof for those who deny this is that these miracles occur at the hands of both impious and righteous people, and this is correct. But the explanation of this is that the miracle is not theirs, but rather is for the original shaykh on whom Allaah, the Mighty and Majestic, bestowed this miracle, and He then caused it to continue amongst his followers."

Is it not astonishing how a person with knowledge can be fooled by these tricks of Satan so that he believes them, and he is counted as being one of the chief callers? He agrees that the 'miracles' of the Sufis are true and cannot be denied by anyone... where as we say to him, what is to prevent them from being done through the use of sorcery or due to some means of deception, as was mentioned by Shaykhul-Islaam Ibn Taymiyyah rahimahullaah, when he was challenged by some followers of a Sufi order. They falsely claimed to be able to walk safely upon fire, so he requested that they should first wash their bodies with vinegar and hot water before walking upon the fire. They refused out of fear. This was because he had uncovered the trick, which they had used, which was that they used to anoint their bodies with the fat of frogs and the inner rind of bitter oranges and talcum powder and use other such tricks, which were well, known to them. Shaykhul-Islaam Ibn Taymiyyah rahimahullaah said:

> "It may also be something done with the help of their devils since they are a people who are as closely attended by devils as they are by their own brothers. When they come together to whistle and clap they are overtaken by a state where they blabber and sway just like those who are possessed by demons, and they speak words, which neither they nor those present understand. This is their devils speaking upon their tongues when they lose their senses, just as the jinn speaks with the tongue of the one he possesses. Then if some people have one who is possessed they pay them something to come, then they strike the duff and other musical instruments, and they light a very large fire. Then they place a large piece of iron upon it and set up spears with metal tips. Next one of them will climb up and sit on these spikes in front of the people, He will take the heated iron and pass it over his arm and so on. The people will also see stones flying without seeing anyone throwing them. This is all from their devils who take them to the top of those spikes. They are the ones who are in direct contact with the

fire. It may be that the people involved do not feel anything just like the possessed who is struck a severe blow and yet he does not feel it since it strikes only the jinn. Likewise is the case with these who are involved in satanic occurrences. Therefore the more a person is like the jinn and the devils, in their actions, then what occurs will be stronger. Moreover these things do not occur except in the presence of the caller of the devil and his recital, His caller is the flute and musical instruments, and his recital is singing. This will not occur for them during Prayer, remembrance of Allaah, during supplication and whilst the Qur'aan is recited. So these experiences of theirs contain no benefit in the religion nor in the worldly life. These people who experience these satanic happenings are under a great delusion, in their foolishness they are deprived of all blessings, they only increase that which is feared, they devour the wealth of the people in futile acts, they do not order the good, nor do they forbid evil, and they do not fight jibaad in Allaah's cause." [Al-Fataawaa (11/495-496)].

O noble brothers, boasting of miraculous deeds is not one of the attributes of the pious from the Companions and the taabi'een, nor the imaams of the Muslims and the scholars who came after them. We do not hear anything from any of the Companions, nor from the great tabi'een, nor from the four famous imaams: Maalik, Aboo Haneefah, ash-Shafi'ee and Ibn Hanbal rabimahumullaah we do not hear that such things occurred with a single one of them. Nor did any of them enter into a fire or strike themselves with a skewer or a sword and then revive the person. Neither is this practiced by any of the scholars of the present, from the foremost of them ash-Shaykh 'Abdul-'Azeez ibn Baaz and Shaykh 'Abdullaah ibn Humayd. These practices are found, in the past and the present, only amongst the Sufis. There is no doubt that this is the greatest proof that they are satanic occurrences not miracles sent by the Most Merciful.

Then I return to the point that when I saw that most of the callers were negligent of the most important aspects of Islaam which is the call to singling out Allaah with all worship (Tawheed) and the correction and purification of 'aqeedah from all shirk, which takes the form of worshipping the dead, attachment to the graves and calling upon the dead and the absent, and they remained silent about the other deviation of the present-day Sufi orders which are very widespread in the lands of the Muslims, and anyone who travels outside this land will see the predominance that the Sufi orders have over the minds of the Muslims in Egypt, Syria, Morocco, Africa, and India. Whether it is the Rifaa'ee order, or the Tijanis, or the Ahmadiyyah, or the Qaadiriyyaah, or the Burhaamiyyah, or the Shaadhiliyyah, or the Khattaaniyyah, or the Darqaawees, or the Naqshabandis or whichever of the large number of Sufi

orders...when I saw this I wished to remind of that which I held to be something very important. Likewise I wished to provide my brothers, who study in the highly regarded Daarul-Hadeeth, and they come from various Islamic lands where there are many Sufi orders, with some knowledge and some protection from the deadly sickness of Sufism. So just as there are sicknesses, which afflict the body, there are likewise sicknesses, which afflict the souls and the hearts. Therefore the scholars and the callers should give attention to providing protection for the hearts, just as doctors give attention to protection of the bodies...

May Allaah send praise upon Muhammad and upon his family and followers, and his Companions.

Glossary

Aayah (pl. Aayaat): a Sign of Allaah; a verse of the Qur'aan.

Aayaat: See Aayab.

Aboo (Abee, Abaa): father of; used as a means of identification.

'Alaihis-salaam: "may Allaah protect and preserve him." It is said after the name of a Prophet of Allaah or after the name of an angel.

Ahaadeeth: See Hadeeth.

'Aqeedah: the belief that is firmly rooted in the heart.

Companions (Ar. Sabaabab): the Muslims who saw the Prophet ﷺ and died upon Islaam.

Da'wah: Invitation to Islaam.

Dhikr: remembrance of Allaah.

Eemaan: faith; to affirm all that was revealed to the Messenger ﷺ, affirming with the heart, testifying with the tongue and acting with the limbs. The actions of the limbs are from the completeness of Eemaan. Faith increases with obedience to Allaah and decreases with disobedience.

Hadeeth (pl. Ahaadeeth): narration concerning the utterances of the Prophet ﷺ, his actions or an attribute of his.

Hasan: fine; term used for an authentic hadeeth, which does not reach the higher category of Sabeeh.

Hijrah: the migration of the Prophet ﷺ from Makkah to al-Madeenah; migration of the Muslims from the lands of the disbelievers to the lands of the Muslims.

Ibn: son of; used as a means of identification.

Imaam: leader; leader in Salaah, knowledge or fiqh; leader of a state.

Jamaa'ah: the united body of the Muslims, together upon the truth, i.e. the Companions and those who remain upon their way.

Jihaad: striving and fighting to make the Word of Allaah supreme. Jinn: A creation of Allaah created from smokeless fire.

Kufr: disbelief.

Mushaf: the Qur'aan between two covers (in the form of a book),

Radiyallaahu 'anhu/'anhaa/'anhum/'anhumaa: may Allaah be pleased with him/her/them/both of them.

Rahimahullaah/Rahimahumullaah: may Allaah bestow His mercy upon him/them.

Rak'ah: one unit of Prayer.

Ramadaan: the ninth month of the Islamic calendar, in which the Muslims fast.

Saheeh: correct; an authentic narration. Shaykh: scholar.

Sharee'ah: the Divine code of Law.

Shirk: associating partners with Allaah; compromising any aspect of Tawheed.

Sunnah: in its broadest sense, the entire Deen which the Prophet ﷺ came with and taught, i.e. all matters of belief, rulings, manners and actions which were conveyed by the Companions. It also includes those matters which the Prophet ﷺ established by his sayings, actions and tacit approval - as opposed to bid'ah (innovation).

sunnah: an action of the Prophet ﷺ

Soorah: a chapter of the Qur'aan.

Taabi'ee (pl. Taabi'een): a Muslim (other than another Companion) who met a Companion.

Tawheed: maintaining Allaah's Oneness in His Lordship (ar-Ruboobiyyah), His Names and Attributes (al- Asmaa' was-Sifaat) and in His Worship (al-'Ibaadab).

Ummah: the Muslim nation.

Wudoo: the prescribed washing before Prayer and certain other acts of worship.

Zuhd: Abstaining from the world and its luxuries.